THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE NEW ERA

WE are entering into a new Elizabethan era. Already some of the main characteristics of the period are obvious. It is, and will be, a phase of our national life, in which events and ideas are shaped by the amazing ingenuity and skill of creative scientific workers and planners. The 'Men of the Trees' are now planting the deserts of North Africa with thousands of saplings so that the desert may blossom as the rose. Vast virgin forests, untapped mineral resources and the great rivers and lakes of the continents of Africa, India and America are just beginning to be exploited for the increase of raw materials and food supplies. Like the former Elizabethans, we shall live in one of the most exciting, adventurous periods of the human spirit. It is also unfortunately a decade of callousness and brutality, which mocks and tortures the creative spirit. Our young men, with those of twenty other nations, suffer and die in the Korean hills. Violence stalks across Malaya, Kenya, South Africa and Eastern Europe. At home, a ruthless section of young people knock defenceless citizens into unconsciousness with coshes. Ours is a strangely paradoxical period, in which brilliant achievements and dismal failures are inextricably interwoven.

We have witnessed in the last forty years what Professor Victor Murray has described as "The Shrinkage of Liberalism." Owing to diverse reasons, liberalism makes no vital impact upon the course of events. The critical thinkers, the heretics and the enlightened minorities have been bludgeoned into silence or rendered ineffective. Yet as this new Elizabethan age dawns, new moulds of a clean coinage are being shaped. Sooner than we dare to hope, a revitalised liberalism may give to men a new currency of thought and practice.

The New Liberalism

A remarkable revolution in the field of psychology concerning the nature of man is now taking place. The pioneers of modern psychology, valuable though their contributions were, seemed to deliver a death-blow to the liberal Christian teachings concerning human nature. In effect, they taught that if you stripped the veneer of modern culture from man, there was revealed a clever animal with his primitive passions, emotions and superstitions. Religion, according to their view, was a fantasy and an illusion. Observing religious rites, they cried: 'We perceive that ye are somewhat superstitious.' The ethos of modern psychology has now changed. Sophia L. Fahs in 'Today's Children and Yesterday's Heritage' (Beacon Press) outlines a philosophy of creative religious development based on the modern psychologist's confidence in the potential goodness of human nature combined with an equally strong trust in the natural schedule by which all children seem to grow. The leaders of the new school of thought, summarising the results of carefully-conducted experiments with thousands of pre-school children, declare 'We perceive that ye are somewhat religious.' The facts now known deny the assertion of the Prayer Book that we are born in sin. To quote the words of Sophia L. Fahs, 'It is now quite generally believed that babies are born conditioned towards the most vital of all the values which high religion has always cherished.' Neo-Calvinism and Barthianism are outmoded and unscientific. The future of progressive education lies with liberalism. The new liberal doctrine of man with its scientifically based belief in the natural flowering of personality through the emotions and its maturing by reason may well give back to modern man his soul. It can give modern man the coin of his own personality with the clear imprint of his maker and God upon it.

The Beloved Community

The new liberalism has also a significant contribution to make about the nature of our communal life. It declares that no vital community, whether it be of the church, nation or world, can be founded upon a uniformity of belief or practice. The unity of the spirit grows out of the rich diversity of the members. When we gather together, we do not of necessity become a herd; we may become a beloved community. Accepting each other as we are, stating our own convictions and then in love and tolerance endeavouring to find a synthesis of thought, which is over and above our individual points of view, are the characteristics of such a community. The liberal churches and the democratic nations can thus foreshadow in the conduct of their affairs the new designs for creative living.

Mr. Anthony Eden, the Foreign Secretary, speaking at the Thanksgiving Day dinner of the American Society in London, revealed something of this liberal spirit. Having stated that you cannot defeat Communism by abuse, he called upon the democracies to realise that uniformity is not the way of salvation. America must not expect us to say yes to all her plans nor do we want her to agree to all our requests. It is by the lively but tolerant intercommunication of ideas and plans that a united but diversified society can arise. This applies to religious organisations and life—liberalism is not concerned with individualism in isolation but with consecrated personality taking its full share in the complex life of the beloved community of men, who bear the imprint of the living God.

(Contributed by H. H. Cheetham)

AFRICA TODAY

By E. L. Allen

WHEN last year the plane that carried Princess Elizabeth and the Duke of Edinburgh touched down at Nairobi airport, communal animosities were for the time being set aside amid the enthusiasm that greeted the representatives of the Crown. Today we realise how deceptive was that appearance of peace. A second Malaya seems to threaten in Kenya, and it is not impossible that the colony will give the signal for a general African upheaval. A cordial welcome is therefore due to a book that recreates for us much of the background against which contemporary events should be set if they are to be understood. It is an account and appraisal of missionary work over almost a century in East Africa.* Dr. Oliver has given us an excellent example of scholarly research, some of the most important parts of which are based on unpublished documents. It is good to find a historian who can shake off the common obsession with political rivalries and economic ambitions and do justice to the religious forces at work in his period. He has the sympathy that facilitates understanding while it does not imperil objectivity.

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In telling his story, the author disposes of certain misunderstandings that are widespread both as to missionary procedure and as to British imperial policy. He shows, for example, that missionaries did not break down existing social forms but came in to rescue, before it was too late, a society that was disintegrating under the impact of external forces. It is a legitimate criticism of them that their first converts were usually won from those who were economically dependent on them; but what else could happen when they were officially encouraged to enter for the purpose of gathering round them settlements of fugitive slaves and rehabilitating them? As for the government at home, it was in no hurry to risk more British lives in a country that was but partially explored and had death waiting in several forms for those who ventured far into the interior. They might indeed have postponed action for some time had it not been for German moves. And when at last occupation was decided upon, it was because there was no longer any question whether the region should be free or subject, but only whether it should be subject to the Arabs with their tradition of slave-raiding or to some European country. If the latter, why not to the one that had most citizens on the spot already?

Dr. Oliver rightly confines himself to one part of Africa. We cannot. A huge question-mark stands written over the whole continent today. How will its future in the north be affected by that movement towards a supra-national Islamic unity of which Arnold Toynbee spoke in his second Reith Lecture? Will the new governments in Nigeria and the Gold Coast fulfil the promise of their early days, or will they be swept aside by an all-or-nothing nationalism, as careless of the future as Persia's? Will Communism capture the intelligentsia that is being trained in our universities and technical colleges today, suffering at times from minor but irksome difficulties, as in the matter of accommodation? Will the native population of South Africa endure with sullen reluctance the gradual extension of the policy of *apartheid* or will it flare up one day in passionate revenge? In Kenya where presumably the principle of collective punishment is acceptable so long as the people themselves enforce it, will it not embitter relations beyond healing when employed by an alien rule?

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One wonders who the experts were who advised the Colonial Secretary that economic factors were of negligible importance for the rise of Mau Mau. For the Solicitor-General, speaking the other day in the legislature, said that in his judgment the conflict with Mau Mau was 5 per cent a shooting war and 95 per cent a war for the minds and hearts of men. Let him not think, however, that this second kind of war can be won by propaganda. If there are parts of the world in which actions do not speak louder than words, Africa is certainly not among them. Even in our own country, with a homogeneous population, a long and virtually unbroken tradition, and strong common interests, it is seldom possible to set the maintenance of law and order before the redress of keenly felt grievances, except perhaps for a short period. In a multi-racial society the position is even more exacting, especially when one race has the grievances and another the law. The example of Ireland should have taught us that a mere handful of foreign officials, even with armed forces behind them, cannot impose their rule indefinitely upon a population to whom they are unacceptable. Sooner or later, public opinion at home declines to tolerate the repressive measures deemed necessary by the men on the spot.

As one surveys the continent of Africa today it is clear that there are no simple solutions to its problems. I at least know of none. But I would suggest that there are three points on which some rethinking has become urgently necessary.

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In the first place, while the charter of the United Nations forbids any interference by one nation in the domestic affairs of another, it fails to recognise that our interdependence today is such that the old concept of what is domestic is no longer valid. Only a limited number of issues are strictly domestic under modern conditions; for example, the nationalisation of the mines in this country. But it is a matter of grave international concern that a neo-Nazi party should not bid for power in Western Germany. While India can justly claim that her policy towards her outcastes is a domestic issue, she has a right to ask that South Africa shall not so restrict the freedom of Indians within her borders that conceivably incidents might occur that would inflame opinion at home till the government could not keep it within control. Clearly, what affects the citizens of one country on the soil of a second country cannot be entirely the affair of the second country. We need to define afresh what is and what is not domestic, neither adhering to an outmoded legal formula nor infringing the rights of nations.

In the second place, we have to face the fact that democracy cannot mean the same in a plural society as it does in a homogeneous one like our own. The formula "One man, one vote" is quite inapplicable, and on the other hand the effort to maintain white hegemony permanently is doomed to failure. No solution of so thorny a problem can be found that is both wholly equitable and acceptable to all parties. But what is to be our goal? Is it impossible to think in terms of an ultimate federation of communities? That will not be *apartheid*. Each community will have the autonomy needed to enable it to seek its own welfare in freedom, while all communities will co-operate at the highest level for the general good. If it is said that anything of this kind requires more goodwill than is available, I answer that all solutions except repression (and that is none) are under the same disadvantage. But perhaps a policy of this kind would provide opportunity for what goodwill there is to grow yet stronger.

In the third place, what of the future of Christianity between the demands of the white settlers and a clamant African nationalism? I quote from Dr. Oliver's concluding paragraph. "It is significant that the ministry is the one profession which has not so far gained by higher education. There is a real possibility that a Church led by peasant priests may come to be increasingly spurned and ignored by the educated minority which will come in the future to exercise the greatest share of political power." In Africa, in India, in Europe and among ourselves, the Church needs to be able to attract into its service a larger proportion of the ablest men. A missionary enterprise is almost bound to begin by valuing zeal highly, but the time comes when it needs to add knowledge to this, if retreat is not to set in.

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*Roland Oliver: *The Missionary Factor in East Africa*, (Longman's, 17s. 6d.).

COMMENT

NOT long ago I was at a church function where remarks were heard about the unbecoming attire of one of the ministers who participated, which, to the critics seemed more suited for a Saturday afternoon ramble than for a church service. I thought the criticism was justified, for although we set a high price on freedom, worship should above all be carried out decently and in order. There should surely be some attempt to match one's outward bearing to the gravity of the occasion; so that the externals of worship can be regarded, without difficulty, as symbols of the unseen realities of our faith. This is not, of course, a plea for special dress for ministers on ordinary occasions. That can be carried too far; I can, for example, imagine few things more calculated to prejudice the ordinary man against the Church than to see a bald-headed, thick-set clergyman, like one I saw yesterday, trolloping along in a voluminous cassock that reached his shoes.

There is much to be said, especially in a "suspected" body like the Unitarians, for a Free Church minister wearing a clerical collar—it is the external assertion of our claim that our orders are every whit as valid as those of the Archbishop of Canterbury or a Roman cardinal. But even here there is the psychological fact that the presence of a clerical collar often prevents one from seeing people as they really are. A clergyman called one day at a farmhouse, and sat down in a corner of the kitchen, talking to the wife, who was baking bread. The door opened suddenly, and an excited boy appeared, holding a dead rat by the tail. "I saw him by the barn, and hit him with the stick I had; then I took him by the tail and swung him as hard as I could against the door-post; and then—" but he caught sight of the clergyman in the dark corner, and his voice changed "—and then the Lord took him." I should say that there are times when most ministers have felt that there has been an element of artificiality in their contacts, simply due to the unintended suggestions of a special status attached to his office. A minister might well be forgiven if he feels that a clerical collar tends to heighten that artificiality.

The New Elizabethans

We are accustomed to hear pleas to make these days in which we live as glorious in our traditions as those of the earlier Elizabeth. For those who are oppressed with a sense of our difficulties the plea is timely, for did not Shelley once remind us that even in the darkest of days hope can create "from its own wreck the thing it contemplates"? But I refuse to believe we labour under such a terrible handicap. We are reaping today the ripe fruitage of seed sown by Hakluyt and Raleigh. "Virginia" has become the most powerful nation in the world, divided, unfortunately, from us politically, but in fact bound to us by a stronger friendship than ever existed in colonial days. The Englishman who visits the older Dominions will find in their splendid cities and fertile countryside millions who are proud to

> "Speak the tongue
> That Shakespeare spake: the faith and morals hold
> Which Milton held";

but more significant still is the fact that we have welcomed to a Commonwealth Conference in an equal partnership great peoples from the East and from Africa whom the first Elizabethans regarded simply as subjects for commercial exploitation and robbery.

The old merchant adventurers sent bales of English goods for barter, but the typical commercial venture of today will involve the spanning of distant harbours, the erection of factories in mid-Africa, or the creation of artificial lakes, as in the Volta project, bigger than an average English county, in order to supply power on a scale that three or four centuries ago would have been incomprehensible.

Our resourcefulness and courage are not inferior. Dr. Dee, shut up with his retorts and crucibles in a vain attempt to transmute lead to gold, would have found it hard to gauge the success of our physicists and chemists; the men who went with Frobisher and Davis to find the North-West Passage would find worthy successors in the pioneers of arctic and supersonic flight; and Sir Philip Sidney would have recognised his blood brothers in the Gloucesters of Korea.

Present Resources

And what of our faith? Traditional Christianity still lingers, but with its old dogmatism it seems to have lost much of its old appeal. The essential Christian ethic, however, is, in spite of a weakening background, more effective than it was at the end of the sixteenth century; and although the faith of the future is not yet fully seen, men of good will still cling to the best of the older faith, feeling, in Cromwell's words, that "to be a Seeker is to be of the best sect after a Finder, and such a one shall every faithful humble Seeker be in the end."

The difficulties we face are great, and our dangers are vividly felt, but it is not mere boasting to remind ourselves that we are not without present resources in ourselves, and that powerful friends are at our side. We are met by a challenge; and a powerful philosophy of history assures us that our fate depends on our courageous answer to such a challenge. It may well be, too, that one of the best results of an active response will be a renewed sense of the reality of freedom and of the spiritual and fraternal nature of man. The Commonwealth Conference now in London can be, in spite of its economic purpose, a reminder that wisdom and goodwill are not powerless to unite races of divergent traditions, colour and race; and its success will be a notable step in the achievement of the second Elizabethan Age.

Commentator.

A SYLLABUS OF FAITH

III.—SOCIAL JUSTICE

I.—THE MODERN REVOLUTION

THROUGHOUT the civilised world it is now an admitted social principle that the citizen, just because he is a citizen, is entitled to a basic standard of life; and in case of social or personal mishap, such as unemployment or sickness, is entitled to some kind of protection. This principle is applied in different ways in different states but on the whole it is accepted as normal social custom. With two provisos, (1) that the physical resources should exist in the state or society to make such a principle applicable, (2) that the citizen generally is regarded as a responsible person able to recognise certain rights and duties held within the society in which he lives.

The acceptance of this principle is one of the greatest modern revolutions. In this country, well within the lives of people now living, unemployment, for instance, was regarded as a kind of moral delinquency on the part of the unemployed person. It was assumed that in some way or other he was responsible for his fate. Consequently he should endure all the rigours of the social tragedy that had happened to him, and find his own way out. Similarly with regard to sickness. It was regarded as reprehensible that any social provision, outside the scope of charity, should be made for the sick person. He should provide for his own protection. If he was unable to do so then he could call upon the help of his fellows not as a social right but as a charitable act which no one was compelled to make.

This revolution has been brought about by the recognition of two facts.

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1. That the social processes by which men live can be scientifically examined and certain deductions made from this.

Thus, in the case of unemployment, an impartial examination of certain social processes revealed the fact that this tragedy was caused outside the will of individual persons. One of the major causes of it was the cyclical boom and

slump that tended to take place in economic production. No one could be held responsible for this, least of all those who suffered from it. Such an impersonal force, once it had been revealed, could be controlled by social action. One of the main efforts, during recent years, in all developed societies, has been the application of this social control. It has met with success, and on the whole, irrespective of the basic form of social structure whether capitalist, socialist, or communist. But in addition, this success, the impartial discovery in the scientific manner of the existence of these forces, has lifted from the individual the charge of moral responsibility for his fate in this matter. This generalisation does not cover every aspect of course, but on the whole it is now an accepted social fact. The workers in the so-called "depressed areas" during the economic depression of the thirties in this country were not personally responsible for their fate.

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2. A new recognition of the spiritual humanity of persons and of the rights and need which arise from this.

This fact too may be also illustrated by unemployment.

During the unemployment scourge in this country in the thirties it was found possible through "unemployment pay" to provide food and shelter for those out of work. No one really died through the scourge. Indeed it was claimed at the time that the standard of living in this country of the unemployed was higher than in some countries of full employment. But it was soon recognised that spiritual consequences of profound meaning followed unemployment. Men wasted humanly because they had no useful occupation. Food and shelter were not enough to keep men alive; they desired also a status and a fulfilment in which they expressed the dignity of their humanity. They were human beings, and as such demanded something more than mere physical sustenance.

Thus, the truth was pressed home in a new social way that man does not live by bread alone. He is a human being with certain spiritual needs, particularly in society.

It was recognised that the essential core of a man was his humanity and this core demanded just as much recognition as his physical self. This fact too has helped to bring about the social revolution which has been indicated.

Questions

1. *What do you make of the statement that a little unemployment is necessary for the economic well being of any society?*
2. *Can individual responsibility be maintained under a system of full employment?*
3. *Are any other incentives possible in industry than fear of unemployment and the hope of tangible reward?*

II.—RELIGION AND SOCIAL JUSTICE

It is the purpose of these studies to help discover by the mutual stimulus of thought and imagination how a religious body can contribute in a particular way to the solution of certain social problems.

These studies, for instance, do not lay down how persons should act in personal problems connected with the subjects. Everyone must find his own solution for those, and on the whole they will exist for everyone. Each must decide for himself, for instance, how far in a personal way he is his "brother's keeper."

But a religious body can be stimulated by mutual thought and imagination to certain principles of action, and that in a realistic way.

This action, to be effective, should in a real sense be above party, although it must be applied by party. If religion, for instance, has nothing more to contribute to social problems than the programmes of political parties then it had better remain silent, and it will deserve the fate of its silence.

If the two facts mentioned in the previous section have force—the facts which have brought about the modern revolution mentioned at the beginning—then certain actions are suggested.

1. One of the main principles which have taught men to be more humane to one another in society is that of impartial scientific inquiry. An inquiry—it must be added—which should be purged of all social prejudices and prepossessions. This suggests that it should be the need of religion to be outside and above party in a new way. It should demand the purged and balanced mind that will try to seek out causes without implying motives; and will try to understand social forces without being identified with any particular creed of social action. Merely as an economic system, for instance, communism can be regarded with as much detachment as capitalism. What, is the question, are the forces that control human action in its economic expression? This question, on the basis of one of the facts already enunciated, should be susceptible of an answer. It should not be necessary to bring into action all the emotional attitudes associated with "communism" or "capitalism" to discover the nature of the economic means by which men live.

Religion, it is suggested, should make the effort to discover that such an impartial attitude as this is not "bloodless" or unexciting. It may well be that the assumption that men should be stirred to action simply by creeds of various kinds may well belong to an era which, for survival, the human race must leave behind. The ideal of the disciplined, impartial mind, seeking facts in the first place for their own sake, should have a deeper emotional force behind it than that of ancient action impelled by creeds.

This, it is suggested, is a religious attitude. It would have to be given expression in the means of party and organisation that lie to hand. But it is different from what is usually called politics and what is usually meant by social action.

2. The recognition that human beings have rights merely because they are human can be pressed by religion in a new way.

Religion, for instance, has tended to think of human beings away from concrete situations. "Another world" and man's relation to it has often been regarded as of more importance than his spiritual relationship in society. That a man should be "saved" may or may not be important; but that he should be tragically lost in his manhood through unemployment is certainly important. That he should be economically decimated by sickness without much hope of renewal is also of importance. Religion can pursue in the charity of its inward spirit, as distinct from the partisanship of all the various social and religious "creeds," all the duties that arise between man and man in the nature of modern society. It should enter with its spirit into that society and not withdraw from it.

Questions

1. *Can religion maintain the ideal of truth for its own sake with the same or deeper passion than, say, the Communist puts into his own creed.*
2. *Can religion move and persuade men with such an ideal?*
3. *Can political life be made more intellectually or emotionally satisfying by such an ideal?*
4. *Does it seem to you that social justice rests upon such an ideal?*
5. *Can you think of ways and means into which religion can enter into "concrete situations"?*

This is the concluding syllabus of this series. Groups should send their findings to reach the Editor not later than July 17.

An Appeal

SIR,—The time of Christmas appeals has come round again. May I, therefore, be permitted to remind our friends of the work of the London Domestic Mission Society? We shall be very grateful to receive gifts of any kind, clothes, toys or cash, to enable us to continue our work and to give some extra comfort and cheer to our less fortunate brethren in this poor area of London. Gifts may be addressed to Councillor the Rev. Walter M. Long, People's Hall, 28 Bell Street, London, N.W.1.—Yours,

Walter M. Long.

THE SOURCE OF JOY

By Charles Easton

How good is man's life, the mere living!
How fit to employ
All the heart and the soul and the senses
For ever in joy.

IF all the agencies that offer to supply enjoyment were but one-tenth as successful as they promise, we might indeed be a joyful people. But joy seems strangely absent from the modern scene. People expect joys that do not come. They pay for delights that do not materialise. They blame the times, the aftermath of war, austerity, international anxiety; they say we are an exhausted people. Shall we then consider ourselves the victims of history? Or may our joylessness be not so much the effect of our situation as of our view point?

We are so often counselled to take a realistic view of life that in seeking life's delights we look along the surface of existence. But we see only the appearance of things, the clamour, the headlines, the crises of human relations. Whoever looks horizontally at life will always be tied to earth. To look vertically is to find both the ground and the scope of human life. Look down at the ground beneath our feet, and we find ourselves supported by all the substance of the universe. Look up to the beauty of the sky, and we are translated into a sense of the infinite and eternal nature of existence. For the first time we look at life and find the Real. We recognise the spiritual reality that lies behind the obvious appearance of things. We are aware of the Infinite and Eternal that upbears all things: the spiritual ground of life. We have indeed found the source of joy, that sweet serenity of soul that knows all things in God.

It is this spiritual elation that pervades the New Testament. Its atmosphere of buoyancy, of elation, of triumph, was something new in the life and literature of the world. Men have often remarked that Jesus singled out an odd collection of men and women to congratulate on their blessedness, the poor in spirit and the persecuted, the mourners and the meek. Experience shows he went to the heart of the matter. Joy is the fruit of a spiritual attitude to life. It is the elation of the men and women who have freed themselves from preoccupation with the more superficial aspects of life and who are therefore pure in heart to enter into the joy of God. They seek no other end than to glorify God and to enjoy Him for ever.

In this spiritual ground of joy appears yet another of the great paradoxes of the religious life. He who has entered into his inheritance of Divine joy finds delight in many passing experiences that the seeker after joy too often passes by. The handshake when dark looks were expected, the sunshine that cancels an ominous forecast, the basket of flowers on the kerbside of a winter street, all are winged joys in which something is added unto the serenity of the joyful soul: though the wise heart does but kiss them as they fly. Such spirits, when they are involved in life's inevitable strands of sorrow see joy's golden twine still interwoven in the texture of existence. Joy remains with them, for they have learned to "Rejoice in the Lord always."

UNITARIANS WITHOUT ANYONE KNOWING IT

Contributed

(The Correspondent who sends us the story below writes: "It was told to me by a retired R.S.M. I think it is substantially true, but in case he or I have magnified it I write it guardedly.")

IN 1914 a certain Yorkshireman joined a well-known Yorkshire infantry regiment as a "time-server" for 21 years. In those "good old days" church parade was obligatory, and not, as now, optional. Like many, if not most men, of that day and this, his religious denominational attachments, if any, were very vague. He was thus registered as "C. of E." He found attendance at the Anglican services boring, and began to think of ways and means of escaping this mental and spiritual and perhaps also physical affliction. At last he had a bright idea. He knew of the existence of the Unitarian Church—there was one near his home—and though he had never attended a Unitarian service he had a vague idea that Unitarians were very different from other religious folk. He also knew that at Aldershot there was no Unitarian Church—and that in most garrison towns Unitarianism was not represented by a Unitarian Church. He therefore decided to become a "Unitarian"!

Boldly approaching the C.O. he demanded to be excused church parade as he had embraced the "Unitarian" faith. The C.O., a typical pious God-fearing Anglican (who never attended an Anglican Church except on formal occasions), was dumbfounded. "Unitarianism! Never heard of it!" The Unitarian "convert" however stood his ground, even when interviewed by the horrified padre—whose only knowledge of Unitarianism was that it was a "damnable heresy" in days gone by which he thought, surely, had now been extinguished. The Unitarian "convert" had taken the precaution to prime himself with a little knowledge of Unitarian principles. At least he knew and declared that God was "One and not Three." The padre, himself quite unable to make sense of the "three in one and one in three" formula, retired baffled, and the "Unitarian" private was excused church parade.

But the matter did not stop there. Others in the regiment began to ask about Unitarianism, and, at length, there were dozens of professing "Unitarians" who escaped being marched to the Anglican and other churches. It was a rankling thought in the mind of the C.O. and the padre, but not once during the whole of the time between 1914 and 1935 did the regiment ever find itself near enough to a Unitarian church for a Unitarian church parade to be held.

Eventually the regiment "came home" from foreign service to the city of York. At York the new C.O. made enquiries and learned to his great pleasure that York boasted a Unitarian chapel. It gave him very great pleasure to inform his large "Unitarian" contingent that on the following Sunday the "Unitarians" would parade at 9.45 a.m. sharp and march to the Unitarian chapel! In honour of the occasion they would be headed by the regimental band and he himself would accompany them. Out they marched—through the town—down Whipmawhopmagate—reaching at last St. Saviourgate. In that narrow thoroughfare they halted and found the old Unitarian chapel.

It was closed that morning!

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Hymn Tunes

SIR,—May I, as one who has had some experience in the choosing of hymn tunes for congregational singing, make some comments upon Commentator's remarks regarding the use of "well-known tunes"? In the first place, his comparison to folk-song will not bear close scrutiny, since every student of folk-song knows that both words and music of folk-songs may vary from county to county—for example, "Billy Boy."

Secondly, a hymn tune should be chosen with a view to enriching and supplementing the sense and beauty of the words, and some of our "hymn tunes that are most commonly used" by no means fulfil this object and are, musically speaking, very poor. There are plenty of good (and simple) hymn tunes in Hymns of Worship but all too often the unfortunate choirmaster has to steer his way between the Scylla of a well-known but poor tune and the Charybdis of a mute congregation which will make little effort to learn anything new.

I wonder if Commentator is aware that Vaughan-Williams' magnificent tune for "For all the Saints"—now surely well-known and well-loved throughout the country—aroused considerable opposition from the dichards of many congregations when it was first intro-

duced in 1918, simply because it was "not the tune we've always used for that hymn."—Yours,

Cambridge. *Norah O. Carter.*

(Commentator writes: So far as my general contention is concerned, there is no essential difference between us: such a list as I suggested would give opportunity, granted real and loyal co-operation between General Assembly and District Associations, to bring such tunes as Vaughan Williams' *Sine Nomine* into general use; but in most cases where deviation is made it is not in favour of a new tune, but of another old one. Such a plan would prevent disappointment at united meetings and would prevent such a *contretemps* as I have witnessed at denominational gatherings, of tunes being provided that nobody seemed to know.—Ed.).

Hymn Compilers

SIR,—For all its hints of expressing some truth which underlies human life, Hymn No. 142 in our Hymn Book, Hymns of Worship, must by its vagueness have given a number of people a good deal of trouble at different times.

As William Blake received it, the last verse (lopped off in our Hymn Book) runs as follows:—

> And all must love the human form,
> In heathen, turk or jew;
> Where Mercy, Love, and Pity dwell
> There God is dwelling too.

This gives to the poem a practical application very relevant in the atmosphere of strained relations throughout the world today. It makes the meaning of the four preceding verses less diffuse and, incidentally, saves a number of people from thinking that William Blake is more obscure than he actually is.

Correctly placed, this hymn ought to be lifted out of the section "Divine Presence in Human Life" and included among the brotherhood hymns in the section "The Kingdom of God."

It is a pity that hymn compilers tamper not only with the words, but also with the controlling inspiration of some very reliable poets and seers.—Yours,

Sussex. *J. Martin Hall.*

Christianity and Pacifism

SIR,—I am surprised and disappointed that Dr. Klugel's article on Christianity and Pacifism in the issue of November 15 has not given rise to controversy. As it has not done so I would like to put on record my sincere appreciation. One is so used (alike in orthodox and heterodox circles) to finding the Sermon on the Mount dismissed as mere interim ethic—so used to being told that it has no possible relevance to the world of today—that it is peculiarly refreshing to read an article in which that specious plea is simply ignored, and Jesus is assumed to have meant exactly what he said. When shall we learn that all violent short cuts to the commonwealth of man are long and futile cul de sacs?—Yours,

Swansea. (*Rev.*) *Basil Viney.*

Donald Fraser

SIR,—May I add a line of appreciation of Donald Fraser? When I was assistant minister at Ullet Road he and I frequently found ourselves sharing a platform, out of doors as well as within, on behalf of the Liberal Christian League and total abstinence. He was a grand comrade, with his noble Dantesque head, explosive eloquence and rich humour. He could, of course, be indiscreet, to put it mildly, but it was a great joy to know such a wholehearted great soul.—Yours,

Cambridge. *R. F. Rattray.*

SIR,—Those of us who were privileged to know the Rev. Donald Fraser have lost a great friend in spiritual power. I remember him in Bristol. It was some years afterwards that I happened to hear him again at George's Chapel, Exeter, and I was astounded at his deepened spiritual power.—Yours,

Bournemouth. *H. Elliott.*

Walter Garston

The Chester congregation have suffered a great loss by the death, on November 21, of Walter Garston, after a long, painful illness. He had been associated with the Chapel all his life, a member of the Vestry for a considerable time and latterly its chairman. He had the welfare of the Chapel sincerely at heart and won the affectionate respect of all who knew him for his genuine kindness. Even when he believed that the affairs of the Chapel were being steered on a wrong course, from which he felt bound to dissociate himself, his interest never ceased, and at the end his heart turned again to the Chapel he loved. The funeral was conducted by the Rev. A. D. Williams, of West Kirby.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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FAITH AND FREEDOM:
Autumn Number

Faith And Freedom performs a great service to religious liberals in England by introducing us to the writings of foreign authors. Work by three such writers is to be found in the current issue. The first, "Secularisation, Religion and Western Culture," is by Dr. Kelleman, of Stockholm. Defining secularisation as the "reverse of a religious attitude .... no room for belief in God," he examines this in culture, church and state. It is a valuable contribution. The second foreign visitor in print is more troublesome. He is Dr. Wieman, of Texas, and he writes on the "Three Alternatives Before Religion." They are, he says, committing ourselves to God as the "Power of Being," non-theistic humanism, or theistic naturalism. He accepts the third one of his doubtful list. By doing so he asks us to commit ourselves without qualification to a "process" which is called "Creativity." Creativity and God are the same. The God process falls into four parts and really amounts to a certain kind of relationship between people. The justification of this relationship or process is based upon an analysis of man's needs which, as stated in the article, your reviewer could not accept even if he was treated to five bottles of Rhine wine. The article should be read as it is most stimulating, but it abounds in difficulties.

"Goodness is Beauty—The Ethics of Plato," by Prof. Rowland Gray-Smith, is an article from a third visitor. It maintains that the keynote of Plato's ethics can be found in the identity of goodness and beauty.

K.T.

Cinema

The first Chinese film ever to be shown in this country has come to the Berkeley Cinema, Tottenham Court Road. *Forbidden City* was made in Hong Kong and has English sub-titles. It is a story of pre-revolutionary China, where the Dowager Empress, greedy and unscrupulous, over-rules the liberal-minded young Emperor. The Empress's policies bring disaster to China and eventually the Court has to pack up and join the stream of refugees leaving Peking. At the last minute, in the face of tragedy, a small incident brings some hope into the young man's heart and he is inspired by faith in his people.

The intonations of spoken Chinese are strange to Western ears and the seeming lack of synthesis between the actors' voices and the words flashed on to the screen tends to disturb the emotional impact. It is, nevertheless, beautifully acted and however much is derived from Western cinematic style, the natural dignity of the actors owes nothing to the West.

B.L.

Edinburgh: A very pleasant Social Evening was held at St. Mark's on Saturday, November 15, on the occasion of the minister's semi-jubilee there. Mr. Tavener was the recipient of a cheque from members and friends of the congregation and Mrs. Tavener was presented with a tea service and tray. Mr. Taylor, the Chairman, presided over a company of 130 and Mr. Dall and Miss Douglas made the presentations.

Harwich: A special service, at which Miss Joyce Hazlehurst, M.A., was the preacher, marked the re-opening of Harwich Unitarian Church on Sunday, November 23, following extensive decorations. Services have been held in the school for some weeks past, but now the church is re-opened and a large congregation of over 70 people attended the re-opening service.

During the service a special appeal on behalf of the church's Gift Weekend was voiced by the chairman of the congregation, Mr. J. Tyrrell.

On Saturday afternoon Mr. W. Morris, of Bolton, was the opener of a bring-and-buy sale in the school. Mr. P. W. Morrison, of Wigan, was the chairman of the event.

In the evening a social and dance was held.

The target set for the Gift Weekend was exceeded but the final figure has not yet been announced.

South Shields: General Assembly Sunday was made memorable at our church at South Shields by receiving 16 friends into the fellowship as subscribing members of the church, most of whom have been associated with the church and its services for the past few years. The friends were received as members of the church by the minister,

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 7, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. A. F. O. THOMAS
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Miss H. DIXON-WILLIAMS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. GREWER
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDPERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month) 11, Mr. A. WILSON, 6.30, Mr. MEIRION JONES
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COMLEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11, Supply, 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. E. G. LEE

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Supply
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30 Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. J. WILLIAMS
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Mr. W. LLOYD

IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11, Rev. H. WHITAKER, 6.30, Mr. P. M. OLIVER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEYCHWORTH, Vanneau Hall, Gerrans Walk, 11, Mrs. E. SAVAGE
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. DUNCAN P. STEWART, 6.30, Rev. GRACE MIDWINTER
LIVERPOOL, Booth Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MORREN
LIVERPOOL, Gateacre Chapel, 11, Mr. J. L. GATES
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAIN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD MAW
LONDON, Brixton, Effra Road, 11, Mr. W. SPOONER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. HANKINSON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. WALTER LONG
LONDON, Hind High Road, 6.30, Rev. JAMES KERLEY
LONDON, Islington Unitarian Church, Upper Street, Pratten Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. H. H. CHRISTIAN
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. R. W. SORRELL 6.30, Miss M. GASKELL
LONDON, Lewisham, Lee Bridge Road, Kinetic Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NORTON
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30 First Sunday in the Month)
LONDON Theistic Church, 28 Bell Street, Edgware Road, 11, (1st Sunday in the month) Rev. F. HANKINSON
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church. Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Student
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. HENRY TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. D. G. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. K. L. SMITH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADDHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, Chapel Anniversary, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KEMBLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants, The Meeting House, 11, Rev. F. MUNFORD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, ——
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. LEWIS, 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Mr. ERIC KAY
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, ——
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, ——
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KEMBLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Consiger Unitarian Church, 11, Rev. A. F. O. THOMAS, 6, Rev. F. TEARY

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. J. H. EVANS
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 6, Miss E. GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARNOLD CASSMORE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRAIG
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETERSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 169 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAURICE C. RAYNER

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Miscellaneous

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Rev. John Mather. The President of the church, Mr. F. E. Robson, shook hands with each member and welcomed them into the "Fellowship of a church which is dedicated and devoted to truth, to faith, to freedom and to the worship of God and the service of man."

Walsall: On Sunday, November 23, Stafford Street Chapel celebrated its 125th birthday with a special service conducted by Rev. Keith Treacher, the minister, and attended by the Mayor of Walsall. The soloist was Miss Barbara Gorton, of West Bromwich. Members of the Walsall Co-operative Society's Orchestra attended with their conductor, Mr. A. Hateley, who has been organist at Stafford Street for over 25 years and who recently received a presentation for the work he has done as conductor of the Co-operative String Orchestra. This marks the culmination of a series of services on the theme "My Faith and the World Today," in which the speakers have included a member of the Society of Friends, a member of the Churches of Christ, a Liberal Jew, a Humanist and a Buddhist.

In recent months the Chapel Committee meetings have been held on week-night evenings and a series of monthly social evenings started, as well as a Youth Club for the children attached to the Chapel. The Rev. Keith Treacher has also started a Monthly Calendar.

Robert Magnall Entwistle

Robert Entwistle died on November 14 at his home in Mill Hill after a long and painful illness, borne with the greatest courage and fortitude. He had two ministries with us, Carlisle 1925-30 and St. Helens 1930-33 and in both places he earned a reputation for fearless advocacy of peace and social justice. Disappointed with the attitude of organised religion towards peace, he resigned from the ministry in 1933 to become secretary of the No More War Movement.

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He also acted as secretary of the United Front Campaign, being closely associated with Sir Stafford Cripps in this venture. He also served for a time on the staff of the *Tribune*. Then after a lengthy spell in business he decided to return to the ministry once more in 1949. By this time he had changed considerably and was very much of a mystic quietist, as readers of *Faith & Freedom* will know. Unfortunately, though invited to a pulpit, ill-health prevented his accepting the call and though he always hoped he might recover he did not do so. Perhaps more interested in ideas than in people, he yet did not forget the needs of his fellows and any who tramped his beloved mountains with him will know how deeply sincere he was at all times. The funeral service was conducted at Golders Green by the Rev. J. Kielty. J.K.

E. D. Priestley Evans

The death of Mr. Evans on November 21, at the age of 90, will awaken memories in the minds only of those who are themselves well on in years. He completed his course of training at Manchester New College, London, in 1889, on the eve of its removal to Oxford. After a brief ministry at Loughborough he settled in Kidderminster, where he laboured until 1904, in which year he was called to the pulpit of Bank Street, Bury, and remained there until 1921. During both of these long ministries he enjoyed a well-deserved reputation as a preacher and speaker of considerable power and an energetic worker in wider spheres. He was secretary of the N. and E. Lancs. Mission during most of his years at Bury and was joint-editor with Rev. Travers Herford of the Jubilee volume on the history of the Mission and its constituent churches. While at Kidderminster he prepared and published a lengthy history of the Chapel and later produced a similar record of Bank Street, Bury; but the latter work remains in typescript. He retired from the charge of this congregation in 1921 owing to ill-health and this proved to be his retirement from the active ministry, for he never sought a further settlement. M.R.

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